

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Why Do Men Continue Unrepentant in Sin?

Eternal Punishment, or the Logic of Damnation

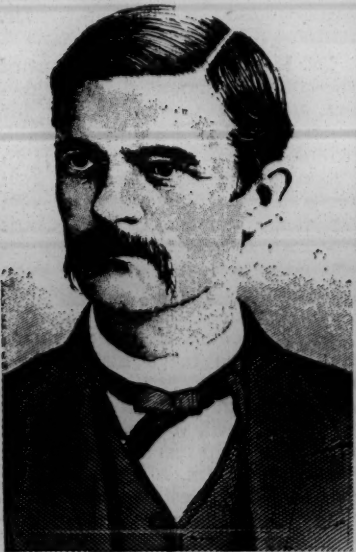
By Evangelist Sam Jones

Southern Methodist evangelist who died October 15, 1906

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccles. 8:11.

This is a wonderful old book we preachers take our texts from. In the book of Genesis we read of the creation of the world and the origin of man. God devotes one book to tell me of my origin, and the thousand chapters that follow tell me where I am going. We spend an hour here today on the pathway to the grave. This text belongs legitimately to the conclusion of the sermon, which is the answer to a question I want to ask you. I want first to ask the question, and I want us to spend twenty or thirty minutes trying to answer that question, and then we will let God answer this question; for we ought to be willing that God should answer all questions that pertain to life and salvation.

The question which I now propound plainly stated is this: "Why will you continue in sin?" Now, as simple as every word of that text is, maybe we can spend a minute or two profitably in consideration of these words, "Why will you continue in sin?" I don't ask why you happen to be already a sinner. That involves three logical questions, which we have not the ability to discuss. I don't ask why you have come out to this service a sinner. That will involve exculpatory statements on your part, which I have not the time nor disposition to hear. But the question plainly stated is not, "Should you remain in sin?" or, "How are you a sinner?" but, "Why will you leave here an impenitent sinner?" And we narrow the question down a little, and we put it in this shape: "Why will you?" I don't mean the one behind you, nor the one in front of you. I mean you. God bless you! This is a very personal matter. You can't get anybody to die for you; you can't get anybody to stand in your stead at the day of judgment and be damned for you. You stand in your own shoes, as if you are the only individual that ever violated a law of God. This is pre-eminently a personal matter, and we don't ask you why the world continues in sin or why the members of the churches continue in sin, but we ask you, "Why will you continue in sin another day, another hour, another week?"



Rev. Sam Jones

We say first:

### Is It Because You Are Ignorant as to the Nature of Sin?

Does any man in this congregation give me as his reason for living today in sin and living on in sin, because he doesn't know what

(Continued on page 6)

Old-fashioned fundamentalism seems to be disappearing. On every hand, Christian leaders are asking to be classified as evangelicals rather than as fundamentalists. Christian periodicals seldom use the word *fundamentalist* in a good sense. Even Billy Graham, who stands so firmly for biblical truth, is quoted as saying, "I am an evangelical but not a fundamentalist." A prominent religious editor goes so far as to describe the current "spiritual decline as the aftermath of fundamentalism. Vernon Grounds defines historic Protestant orthodoxy (ETERNITY, February, 1956) as that "which sometimes bears the label evangelicalism, sometimes the libel fundamentalism." Those who reluctantly admit the "libel" of being fundamentalists usually hasten to qualify this classification to escape any odium which may be attached.

Few denominations today ac-

## INCIDENTS and Illustrations

By Evangelist Robert L. Sumner  
Contributing Editor

### FBI Head Denounces "Celluloid Poison"

The illustrious director of our Federal Bureau of Investigation, J. Edgar Hoover, unleashed a tremendous blast of denunciation recently against the movie and television "film trash mills" which he declared "spew out celluloid poison . . . destroying the impressionable minds of youth." Calling the motion picture and TV shows "which flaunt indecency and applaud lawlessness" an "affront to our national conscience," the FBI head pleaded for strong public pressure to lead out in correcting this "ominous trend of crime glorification."

Hoover's accusations were made in a signed editorial in the May issue of the FBI Law Enforcement Bulletin, where he said in part:

"As a law enforcement officer and as an American citizen, I feel duty-bound to speak out against a dangerous trend which is manifesting itself in the field of film and television entertainment.

"In the face of the nation's terrifying juvenile crime wave, we are threatened with a flood of movies and television presentations which flaunt indecency and applaud lawlessness. Not since the days when thousands filed past the bier of the infamous John Dillinger and made his home a virtual shrine have we witnessed such a brazen affront to our national conscience.

"As an illustration, two brothers, age 10 and 12, who a few weeks ago terrorized a town in Oklahoma in a shooting spree that left one man dead and two others wounded, told the police they got the idea from watching television and movie crime stories."

The indignant director insisted that "no standard of decency or code of operations can justify portraying vile gangsters as modern-day Robin Hoods."

The *Chicago Sun-Times* reported an interview between John Frega, a former Family Court probation officer and until recently a sergeant in the Juvenile Bureau of the Cook County sheriff's office, and a fifteen-year-old inmate of the Illinois State Training School for Boys. Note the following questions and answers as Frega probed into the reasons for the boy's delinquency:

Q. What gave you the idea to hold up the beauty shop?

A. We figured it would be easy to do. There was just one woman in the place. John said he would hold the gun . . . I scooped up the

(Continued on page 4)

### Breathe on Me, Breath of God

Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.

Breathe on me, Breath of God,  
Until my heart is pure,  
Until with Thee I will one will,  
To do or to endure.

Breathe on me, Breath of God,  
Till I am wholly Thine,  
Till all this earthly part of me  
Glow with Thy fire divine.

Breathe on me, Breath of God,  
So shall I never die,  
But live with Thee the perfect life  
Of Thine eternity.

—Edwin Hatch, 1885.



Dr. John F. Walvoord

### Why Forsake Fundamentalism?

The exodus from the fundamentalist camp is obviously an attempt to escape some historic

cept the term *fundamental* in their formal titles and prefer some other designation, as seen in such groups as Conservative Baptists, Regular Baptists, Bible Presbyterians, Orthodox Presbyterians, and Bible Baptists. Quite common is the use of *evangelical* to designate theological conservatism. Even the Independent Fundamental Churches of America, which officially includes the word *fundamental* in its title, avoids the term in describing its individual churches. Of more than eleven hundred ministers in the Independent Fundamental Churches of America, of which the writer is one, less than a score are serving churches which use the word *fundamental* in their official title. Preferred is the designation *Bible Church*. The same tendency to avoid the word *fundamental* is found among the fundamental Baptists. Christian schools in the fundamentalist movement seldom use the word in their official titles. Even those who freely classify themselves as fundamentalists seem afraid of the label. A prominent pastor in the East recently said to me, "No one in our area wants to be known as a fundamentalist."

implications of fundamentalism. Many who are fundamental in theology do not want to be associated with irresponsible fundamentalist controversialists. Others are prompted by desire to avoid controversy. Also responsible is a tendency in current evangelicalism to bypass specifics in theology and reduce the basis of fellowship to bare essentials. The Evangelical Theological Society, of which the writer is a member, cites belief in the inerrancy of

(Continued on page 4)



Dr. John F. Walvoord

## Infidel Buttrick at Baptist School

Southern Baptist Meredith College, Raleigh, N. C., Has Week of "Christian Studies" Led by Modernist George Arthur Buttrick, Paul S. Minear, F. Bredahl Petersen

By the Editor

We have from Meredith College, Raleigh, North Carolina, a folder announcing the "Meredith School of Christian Studies," for the week of June 16-20, 1958. Three speakers are George Arthur Buttrick, Harvard University professor, Presbyterian infidel, general editor of the infamous *The Interpreter's Bible*; Paul S. Minear, professor of Yale Divinity School, Methodist modernist and infidel; and F. Bredahl Petersen of Baltimore.

Here in a Southern Baptist college is prepared a program of outrageous unbelievers in the Bible and the historic Christian faith, a program put on by a program committee including the president, by the head of the department of religion of Meredith College, Professor Olin T. Binkley of Southeastern Baptist Theological Seminary, Claude F. Gaddy, executive secretary of the North Carolina Baptist Council on Christian Education, as well as a Presbyterian and a Methodist official and another Baptist pastor.

You will note in our headline we called Buttrick an infidel. That is not simply an epithet, but a carefully chosen word with ex-

act dictionary meaning. The Webster's Collegiate Dictionary says: "Infidel . . . 1. Not holding the faith; esp., non-Christian; also, opposing or unfaithful to Christianity." Then there follows in the definition the comment, "Infidel . . . in modern popular usage is a term of reproach for one who avowedly denies the tenets of Christianity and the truth of the Scriptures."

Dr. Buttrick, according to the plain dictionary definition, known and accepted for centuries, is an infidel. He "avowedly denies the tenets of Christianity and the truth of the Scriptures." That is not what I charge; that is what he himself openly avows in print, and has for many years. He does not believe the doctrines of the historic Christian faith; he does not believe in the reliability and authority of the Scriptures; he does not preach the Gospel Paul preached, but has on him the curse for those who preach a different gospel. Honest use of language here is far better than false love and dishonest terminology.

What will Southern Baptists in North Carolina do about support-

(Continued on page 3)



# JUNGLE DOCTOR

by Paul White

## Looks for Trouble

### CHAPTER VII

## Trouble Looms

The postman dumped his bag of mail on my doorstep. "Yah, Bwana," he said, "there are many words on much paper within, and yoh, it was a work of much sweat to walk over the hills today."

"Hongo, did you not stop at the village of M'bovu to hear any new words?"

"Well, Bwana," Hezeroni smiled, "I did stop there for a little while, and kumbe, I heard great news. Behold, they say that N'goma, the witch-doctor, has cooked strong medicine to produce great danger and perhaps death to Simba."

"Kah," I smiled to myself when I heard these words. "Kah, it wasn't his medicine. It was his messenger that produced the trouble. He came up here, and caused anger in Simba's heart when he saw him putting medicine into Perisi's water gourd. Yoh, but Simba leapt out of bed, forgetting his arrow stab, his leg, everything. The instinct of the hunter in him was strong, and kah, great damage came because of trouble within his leg. He lies there even now very close to death, although today there is a better chance of his living because he survived through the night."

"Hongo," said Hezeroni. "Yah, these are ill-tidings."

He shook his head while I undid the mail-bag, and then:

"Bwana, I have heard the words also there of your instrument whose mouth opens and shuts like the crocodile. This was spoken of with many words and much laughter. Muganga says it is a thing of small wisdom and of no use at all, but the man who saw it used to pull the thorn from my foot, ehe, he spoke words of strength. He..."

Daudi was at the door.

"Bwana, Simba's temperature is 101. He has been drinking much fluid. He says the pain is less, but he would have words with you. Also, Bwana, Perisi has not slept. She walks round like one in a dream. She sits before the food at meal-times, but does not eat."

Hezeroni interrupted. "Oh, Bwana, there is one more piece of news. The child of M'bovu whom

Simba taught to play *mpira*—football—met me on the path beyond the place of *majifu*, the salt bush, and he asked me the words of the health of Simba. 'Because,' said he, 'is he not my friend?'

"Hongo," said Daudi, "you'd better come and see Simba at once. I still have great fear, and sleep would perhaps come to Perisi if her fears, too, could be quieted."

Gently but very thoroughly I examined Simba. There was no doubt about it, he was very greatly improved.

It gave me tremendous relief some half an hour later to sit beside that African girl in the shade and say, "Perisi, the danger for the moment, anyhow, has decreased. Simba is very, very sick but he is no longer before those gates of death."

She nodded her head, finding words too hard to say, then:

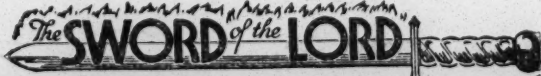
"Bwana, this has been a day of great sadness. My heart has been full of fear and my prayer has only been, 'Oh, Bwana Yesu, Oh Bwana Yesu—O Lord Jesus, Oh Lord Jesus.'"

"Perisi, He heard, He understood and He's answering. Remember, He said that we will not be tempted (that means tested) any more than we are able to bear. He gives us these trials so that we can be useful to Him in a bigger way in His great plan. It's very hard for us to understand anything about it, but one day we will, mark my words. Sit quietly here. Behold, I will go and have words with Simba, then we will drink tea and you shall sleep."

"Bwana, may I not come and have words with him, too?"

"Just a minute and I'll see."

Simba seemed to be asleep. His eyes opened as I felt his pulse. I motioned to Perisi to come in through the door. We sat beside the bed.



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"Hongo," said Simba, "Bwana, I thought I had gone on the road called 'death.' Kumbe, I jumped from my bed when I saw that evil man. Heh, I thought, would he do damage to Perisi? And then, yoh, the pain! It was as though I had been hit with a red-hot axe, Bwana, but now it only hurts me a little to breathe."

"Lie quiet, then, great one. Remember, sleep is your best friend."

A look passed between husband and wife which brought a quiet smile to each face.

"Bwana," said Perisi, "shall we not talk to God together?"

We knelt and I thanked God for His help and asked, if it were convenient that at a later time we might know just the reason why all that had happened.

A week later Simba sat in bed, his inflamed leg done up in plaster of Paris, propped up on two pillows which were nothing but unbleached calico stuffed with grass. I pushed and prodded here and there.

"No pain at all," laughed Simba. "Bwana, when will I be able to get up?"

"You stay where you are," I said. "Don't you move. If the elephant put his head through the window you would stay exactly where you are."

"Hongo," said Simba, "would I?"

"You would!" "Heh," said Simba, "Bwana, have you seen the words of the thermometer?"

By which I knew he meant had I seen what his temperature was. I told him that for days now it had not gone above 99.

"The moon is at the full tonight, is it not, Simba?"

"Heh, it is Bwana."

"Right. Until the moon has come again to the full you will lie just where you are."

"Bwana, what may I do? May I sing songs?"

"Uh, uh, you must not do anything like that, but I will give you the material and I want you to make me an instrument such as you play at night by the campfire" (*ilimba*).

Simba smiled all over his face. "Kah, Bwana, I will have joy to make you an *ilimba*. Perhaps Elisha in his carpenter's shop may have what I require. Also, Bwana, I will want one old umbrella, some small nails, and..."

"Heh," said Daudi, "here is the one that you made for me."



Simba took it from his hand and ran his thumb over the flattened-out umbrella spokes which were the keys. It was a peculiar sound.

"Yah," said Simba, "I have had much joy with this instrument. Bwana, did I not make one for the son of M'bovu?"

"Hongo," I said, "I have heard that he has been sending messages to see that your health was good."

"Kah," said Simba shaking his head, "Bwana, that boy will have trouble if his father finds out that he is doing these things. Did not M'bovu himself have great anger? Did he not take the instrument that I made for the child? Did he not throw it on the ground and stamp upon it with his foot? Did he not curse me with many words? Did he not threaten to thrash the child if he came near me? All this, Bwana, because I told him the words of God. M'bovu is one of evil ways. He prefers to walk in darkness. Indeed his deeds are evil. Shall it be then that he will let his son find the ways of life, and hear the message of life, the life that goes on and on? Hee, but he's a good one that boy. Laughter comes readily to his eyes. My prayers are much for him."

"What's his name, Simba?"

## With the EVANGELISTS

By the Editor

EVANGELIST DON CHENOWETH of P. O. Box 2, Tampa, Florida, has just concluded a meeting with the Gospel Baptist Tabernacle of Crossville, Tennessee, where Rev. James Lee is the pastor. During the meeting there were 13 professions of faith and 12 additions to the church.

Rev. Howard Van Sice, pastor of the First Baptist Church of Elkton, Maryland, reports a good meeting with EVANGELIST DON WILSON of Greenville, South Carolina, May 4 through 11. During the meeting there were 11 professions of faith, 3 rededications and 14 additions to the church. The pastor heartily recommends Brother Wilson.

Rev. H. C. Lynch, pastor of Irving Acres Baptist Church at Irving, Texas, reports a meeting with EVANGELIST CLAUDE McDONALD, now pastor of the South Heights Baptist Church, Sapulpa, Oklahoma. Though the church is only six months old, there were 7 conversions during the meeting and 3 additions by letter. The Sunday School attendance record was broken two Sundays in a row during the meeting.

REV. FRED P. BILLINGS, vice-president of Dallas Bible Institute, held a meeting May 4 through 18 in the Grace Church of Pequannock, New Jersey, where Rev. Robert M. Livenspire is pastor. The pastor reports that there were 17 professions of faith and 22 who came for baptism during the meeting. Sunday School attendance jumped from 176 to 253 during the meeting.

EVANGELIST JOSEPH T. LARSON, 4203 Alcott Street, Denver 11, Colorado, reports holding 14 revival meetings in the past 13 months. Souls were saved in every one of the 14 revivals. In one meeting 49 found Christ.

"He is called M'bangho."

"Heh, Bwana," said a voice at the door, "I have words to tell you."

"Kah," said Daudi, "this is Hezeroni, the postman. He has ears as long as those of *ndogowe*—the donkey."

"Heh, Bwana," said Hezeroni in high glee. "Bwana, I have heard that M'bovu himself has a great sickness. This is a matter of rejoicing, is it not?"

"Heh," I said, "you would rejoice at his sickness? Kumbe, I will go and see if I can help."

Hezeroni was immediately all concern. "Bwana, don't go. Don't go near that village. Don't go near the place. Ng'oma is making a very strong spell and if you go there, Bwana, heh, there will be trouble. *Tabu sana*—terrible trouble."

"Trouble or no trouble, I'm going over. The only way to help is to go God's way. He says, 'Love your enemies.' Also, 'If a man compels you to go one mile, go with him two.'"

"What does that mean, Bwana?"

"It was the custom of the rulers in Jesus' day to grab a man and make him carry loads. This was a law of the land, but he only had to go one mile. Jesus said therefore to do the hard thing, if it's going to help a man to come out of darkness into light."

"Hongo," said Simba, nodding slowly. "I understand, but Bwana, I fear that before you lies a strange safari. In it I seem to see snakes again." He shuddered.

"Hongo," laughed Daudi, "it sounds as though there was medicine put into Simba's water, Bwana."

Simba played gently on his *ilimba*.

"Bwana, beware of this safari. I fear *tabu sana*—great trouble."

—To be continued—

(Reprinted by permission of the author from the book, *Jungle Doctor Looks For Trouble*, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling.)

## Do You Have Back Issues of The Sword?

If you have at hand back issues of THE SWORD OF THE LORD which you would like to give to others, write W. Archie Caine, Goodrich Road, R. F. D. 1, Elmwood, Connecticut, for the addresses of ministers or missionaries who want such material. Do not send the Swords to Mr. Caine, but tell him what you have, and ask him where to send them, please.

## Noteworthy NEWS Notes

### Buffalo Bible Institute Faculty Changes Around

Dr. Everett S. Graffam, president of Buffalo Bible Institute, announced at the commencement exercises the following faculty changes for the next year. Dr. Edward B. Simpson, president of the National Sunday School Association and former dean of Pillsbury College, will succeed Rev. Arthur B. Fowler as dean of the school. His wife, Dr. Frances F. Simpson, will head the department of Christian education. Mr. Duane Benjamin, former director of music at Wheaton Academy, will head the department of sacred music. Dr. Frank Lee has been appointed dean of men and Miss Nancy Stuart as assistant to dean of women.

Dr. John Fadenrecht, dean of Wheaton College, addressed the commencement audience. At an earlier commencement week-end meeting Dr. S. A. Witmer, executive director of the Accrediting Association of Bible Colleges, was speaker.

### Mississippi Soul-Winning Conference

The Second Baptist Church of Leland, Mississippi, will be host to a Soul-Winning and Premillennial Conference to be held August 4 and 5. Pastor Grady Goodman, Jr., reports that Rev. Jack Hyles of Garland, Texas, and Rev. James Crumpton, Natchez, Mississippi, will be featured speakers. Brother Charles Altmore, music and education director at Baytown, Texas, will be in charge of the music.

Free lodging and breakfast will be furnished for preachers and full-time Christian workers. Further information may be received by writing to the pastor in care of the Second Baptist Church, Leland, Mississippi.

### Pillsbury College Graduates Eight

At the convocation held June 2, eight seniors composing the first graduating class received Bachelor of Arts degrees in Bible from the Pillsbury Conservative Baptist Bible College in Owatonna, Minnesota. Honorary Doctor of Divinity degrees were conferred on Rev. Herbert Hazzard, director of Christian education and youth work in the Minnesota Baptist Convention, and Rev. Willis Alfors, pastor of Hayden Heights Baptist Church in St. Paul, and president of the Minnesota Baptist Convention. The commencement address was given by Dr. Richard Clearwaters.

Dr. Monroe Parker, president of the college, announced the following additions to the faculty for next year. Rev. Edward Caughill, principal of the Rapid City High School, Rapid City, Michigan, will serve as acting registrar and business manager. Mr. Clark Poorman will be in charge of physical education and serve as dean of men. Mr. Kenneth Frans has been appointed chairman of the Christian education department and will also teach history. Mr. Ray L. Newton, one of the eight graduates and president of the student council, will serve as dean of students and teach in the Greek department. Mrs. Monroe Parker, wife of the president and one-time co-ordinator of the speech department of Bob Jones University, will teach speech at Pillsbury.



# Korean Missionary



Pictured above is Dr. T. K. Kang, native Korean founder of the Korean Evangelical Movement, Inc. Dr. Kang is a friend of Editor John R. Rice, and a graduate of Bob Jones University in Greenville, South Carolina.

After receiving his Ph.D. degree from Bob Jones University in 1951, Dr. Kang returned to his

native country to start the Korean Bible College. The work, however, is organized on a missionary basis with a Board of Directors in this country with headquarters in Athens, Georgia. The work is fundamental in position and evangelistic in emphasis. Dr. Kang is a very capable native leader and has working with him a staff of consecrated native Christian teachers and workers. Because of Korea's great need (still a long way to go in recovering from the terrible war of 1950-53), most of these native Christian workers are supported by friends in the United States.

The work in Korea is twofold: (1) Training Christian leaders at the Korean Bible College located in Seoul, and then (2) sending the graduates out into the rural areas to do evangelistic work, start churches, and start Christian junior high schools. Many villages in rural Korea (where over 80% of the people in South Korea live) have never heard the Gospel—even one time.

The over-all purpose of the work is to spread the Gospel and win souls to Christ in the Gospel-

hungry land of Korea. The students at the Korean Bible College are challenged and instructed in winning souls to Christ. Every week end they are out doing practical soul-winning work. (Preaching, teaching, tract distribution, personal work, hospital visitation, child evangelism, and radio work.)

Now you can help! Gifts, so much needed to carry on the work in Korea, go straight to the field to help train the rural evangelists and teachers who are taking the Good News to the rural villages. You can have a definite part in evangelizing the needy mission field of Korea by your gift. The fruit of the native workers will be credited to your account. You will share in the rewards. The work is organized on a missionary basis, so your gifts are income tax deductible. Here is what your gift will do in needy Korea:

\$1 will fully support one student at the Korean Bible College for one day.

\$5 will support a Christian worker for one week.

\$10 will keep a rural evangelist in the field for two weeks.

\$20-\$50 will support a Christian teacher for one month. (Paid according to size of family.)

\$100 will support a rural gospel school for one month.

The address of the Korean Evangelical Movement, Inc. is, P. O. Box 426, Athens, Georgia.

# Revival Conference With Western Flavor

Attend Sword Conference at Bill Rice Ranch. Relax in Western Atmosphere, Unusual Bible Preaching, Economical Vacation for the Whole Family

This year take your vacation at the Sword of the Lord Conference on Revival and Soul Winning to be held at the Bill Rice Ranch near Murfreesboro, Tennessee, August 17 through 24. There is a distinctive western flavor to this ranch vacation. Horseback riding for all, pony rides for the kiddies, and fishing or shuffleboard for everyone provides relaxation galore.

Food at this conference spot located in the foothills of the Cumberland mountains is excellent, with variety and plenty for the heartiest of appetites.

## Unusual Spiritual Treat

But the purpose of the conference, of course, is to train Christians to be Spirit-filled soul winners. There are two services in the morning and two in the evening with the afternoons left free for relaxation, prayer, Bible study, etc.

This year we are trying something a little different in the first service in the morning. Instead of a regular preaching service it will be in the form of a clinic for the practical discussion of such problems as how to win souls, how to set up a visitation program that really works, and how to prepare a sermon, etc. There will be time for you to ask questions and receive practical help in your soul-winning problems.

Speakers this year include Dr. John R. Rice, Evangelist Robert L. Sumner, Dr. Bill Rice, and Evangelist Walt Handford. Here is a chance for you, whole family to be spiritually transformed by the earnest preaching of these greatly-used men.

You have read Dr. Rice's life-changing books and his messages in THE SWORD OF THE LORD. Probably you have been thrilled by Dr. Bill Rice's unusual, pungent cow-

act dictionary definition as the term has been used for many centuries. And yet Dr. Buttrick is the first and chief speaker of this "School of Christian Studies" at the Southern Baptist Meredith College at Raleigh, North Carolina.

## McCracken Commencement Speaker at Wake Forest

We have just seen public announcement that Dr. Robert J. McCracken, of infamous Riverside Church, New York City, associated with Dr. Harry Emerson Fosdick who is pastor emeritus and founder, was commencement speaker at Wake Forest College. McCracken is author of the book, *Questions People Ask*, is a modernist unbeliever like Fosdick. But in this Wake Forest College simply follows the example of Southern Baptist Seminary which had him first, and President McCall publicly commended him.

Again we ask, will Southern Baptists keep putting money in a program which supports infidels,

boy messages or great revival preaching. And surely you have been helped by Robert Sumner's illustrations in THE SWORD each week. Now hear these men in person and enjoy a deep spiritual blessing that may well change your life.

Music for the conference will be led by Ellis Zehr, rich and powerful bass who sings with great blessing wherever he goes.

## Accommodations

We honestly don't know of another conference in America where the whole family can go so economically. Basic rates for the week are \$12.00 per week per person for registration, insurance, meals and accommodations in duplex cabins with modern toilets and bath nearby; \$15.00 per week per person or \$2.50 per day in Honeymoon Hotel; \$18.00 per week, \$3.00 per day, per person for meals and room in nice large motel rooms with private bath. These rates involve two or more persons per room. There must be at least four people in each motel room or enough extra must be charged to make up the deficit.

Everyone should bring his own bedding, including a light blanket or quilt and pillow. The nights are deliciously cool—just right for sleeping. You will need towels and soap.

## Send Reservations Soon

Reservations should be made ahead of time. Write for a folder giving full details or send advance reservation deposit of \$1.00 per person now. Say when you will arrive, when you will leave, how many will be in the party, and whether you want cabin, hotel, or motel accommodations. Write Dr. Bill Rice, Bill Rice Ranch, Murfreesboro, Tennessee.

# Infidel Buttrick at Baptist School

(Continued from page 1)

ing these infidels in a program put on by Baptist leaders of the state, in buildings which they, North Carolina Baptists, own?

And this hypocritical business of enemies of Christ and the Bible being endorsed as Christians and put on programs to break down the faith of people in the historic Christian faith and in the Bible, is similar to that being carried on in the colleges all over the South which are supported by Southern Baptists. Ought Baptists give their money to the Co-operative Program including Meredith College and other colleges which support and endorse infidels? We think not.

In a moment we will give exact quotations from Dr. Buttrick, proving his infidelity.

## Buttrick Follows Ferre and Other Enemies of the Bible Promoted by Southern Baptist Leaders

Friends may remember that a year or two ago Meredith College had Nels Ferre at such a "School of Christian Studies." They had him after he had been the guest promoted and defended at Southern Baptist Seminary at Louisville, giving the famous Gay Lectures in 1947. Lay Methodists and retired Methodist preachers raised such a commotion that bishops in charge of the Methodist summer conference at Lake Junaluska, North Carolina, canceled the engagement of Nels Ferre to speak there. He was too rabid an unbeliever for Southern Methodists but he went over all right with Southern Baptists! Later, despite the protests of many, Meredith College had Nels Ferre and after he had already openly announced in the book, *The Sun and the Umbrella*, that to worship Jesus Christ or to believe the Bible was like holding an umbrella between one and God, to keep out God's light. Nels Ferre had already written (copyright in 1951) the book, *The Christian Understanding of God*, in which he promoted the supposition:

"Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camps. His great genius, spiritual agony, and serene victory would thus be accounted for, as far as the unusual conditions go which gave him the chance to respond in an exceptional manner to the fullness of time. Such an interpretation has been made of his life, and who can deny that such a conjecture could be true?" (page 191).

Yet in spite of his wicked unbelief and blasphemous charges against Jesus, but largely because of this modernistic attitude Ferre was invited to Meredith College. His books were still used as re-

quired reading in courses in Southern Baptist Seminary at Louisville.

The public may remember also it was in North Carolina where a Baptist church at Rocky Mount, because of the wicked unbelief sponsored in certain Southern Baptist schools, withdrew from the Convention in proper and legal manner. Then the denominational leaders found a small minority who wanted to stay in the Convention, took the matter to court, and with denominational leaders insisting that a church ceased to be a Baptist church when it withdrew from the Southern Baptist Convention, the court took the property away from the church and gave it to the individuals making the protest! Remember, denominational leaders went on the stand and swore in favor of the worldly rebels and thus took the property away from the rightful owners of the church.

Recently Wake Forest College in Winston-Salem, North Carolina (now largely financed by the Reynolds Tobacco Company with a very large gift and a large annual grant), in the magazine, *The Student* (Feb. 27, 1958), published an article by Dr. Dan O. Via, in the department of religion, denying the authority of the Bible and the doctrines of the historic Christian faith. He said, for example:

"The critical approach to Biblical study, as well as natural science has shown us that the Bible is not infallible in the realm of science and history, nor is all the religion of the Bible on the same level. There are inaccuracies and contradictions . . . no thinking, intellectually honest person can be expected to accept the view that the Bible is verbally inspired and without error."

It was at this same Wake Forest College where the trustees voted to have official dances. When the North Carolina Convention voted to forbid dancing there, the students hanged an effigy of the president of the Convention and then broke up a chapel meeting to jitterbug on the campus!

Now all the North Carolina Baptists who believe the Bible find some denominational officials thumbing their noses at the faith of their fathers and mothers, by bringing these unbelievers to a Baptist college for a "School of Christian Studies."

## Dr. Buttrick's Denial of the Historic Christian Faith

Dr. George A. Buttrick was the editor in chief of *The Interpreter's Bible* commentary. That series of commentaries, denying every essential of the Christian faith including the reliability and authority of the Bible, the blood atonement, the virgin birth, the

miracles of Jesus, the substitutionary death of Christ was reviewed in THE SWORD OF THE LORD and these extensive and scholarly reviews by Evangelist Robert Sumner are now published in the book, *A Review and Expose of The Interpreter's Bible*, 47 pages, price 50c, paper binding, for all who really want to know what Dr. Buttrick and his associates teach. This commentary was published by the Abingdon Press, the Methodist publishing house which has sold out the Christian faith and is continually on record against Bible truth.

I have before me Dr. Buttrick's book, *The Christian Fact and Modern Doubt*, Chapter 7 is on "The Authority of the Bible." On page 162 Buttrick says, "Literal infallibility of Scripture is a fortress impossible to defend: there is treason in the camp. Probably few people who claim to 'believe every word of the Bible' really mean it. That avowal held to its last logic would risk a trip to the insane asylum."

On page 167 is this shockingly untrue statement, "In retrospect it seems incredible that the theory of literal inspiration could ever have been held. The Bible itself makes no claim to be infallible, save in one passage whose meaning is open to dispute."

On page 170 Buttrick says that the inspiration of the books of Obadiah and of Revelation is no better than that of the uninspired apocryphal books.

On page 172 speaking of the book of Daniel, Buttrick says, "This book is a clear instance of a well-known form of Jewish literature called apocalypse. That is to say, it is not prophecy, but history masquerading as prophecy."

On page 173 and 174 Buttrick tells of hearing a preacher preach on the text, "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13). Preaching and honestly interpreting that Scripture the preacher said, "I take my stand on the whole Word of God." This angered Buttrick and so he comments, "Such a God, we suggested, had earned the verdict of the French sceptic: 'Your God is my Devil.'" Buttrick plainly says that a God who counts all men sinners and required His Son to make an atoning sacrifice, is his (Buttrick's) Devil. And on this he frankly admits he takes the same position as a French sceptic who first made the statement, "Your God is my Devil."

Of course there is very, very much more in this book of 311 pages, but it never varies. I have not taken statements out of their context. Buttrick does not claim to believe the Bible, does not claim to believe the virgin birth, does not claim to believe in the blood atonement or the bodily resurrection. He is not a Christian in the historic Christian sense. He is an infidel in the ex-

# An Unusual Request

We receive many unusual letters at the Sword, and here is an example.

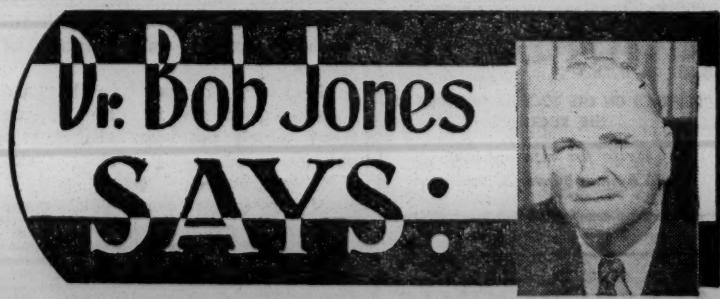
A Christian company in Venezuela is looking for a good Christian man to operate a Taster Freez on the eastern shore of Lake Maracaibo. Salary is \$300 to \$400 per month plus commission. The company pays transportation to Venezuela.

If interested, contact Mr. Courtland A. Collier, Quinta Eslovena, 18-75 Av. 5 de Julio, Maracaibo, Venezuela.

which is calculated to break down faith in Christ and the Bible? All who do so will give an account to God for being a partaker of the evil deeds of these infidels.

And what is happening at Meredith College is kin to what is happening in Southern Baptist schools in many, many states.

—The End—



A prominent preacher and educator said recently, "Bob Jones University has scholarship without compromise, orthodoxy without coldness, dedication without narrowness, and evangelism without fanaticism." We are glad to tell our friends that the school year which closed May 28 was the most blessed and victorious year we have ever had. We appreciate the prayers and co-operation of our friends. Keep on praying for us.

We promise you that, God helping us, Bob Jones University is going to stay true. You can, therefore, safely invest some of the Lord's money in the work the institution is doing. Please let us hear from you. Thank you, and God bless you.

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## Free Literature in Korea

Dr. T. K. Kang, the native Korean founder of the Korean Evangelical Movement, visited us in Wheaton recently. Dr. Kang told us of the Korean Bible College in Seoul, Korea, and the great need for Christian books. Because Korea was so long under the heel of Japan, few books were published in the Korean language. There is great need for Christian books. English is taught in the public schools.

We gave all of my own books, and 43 other fine hardbound books, including a set of Spurgeon's sermons, for a total of 62 clothbound books, 59 paper-bound books, total retail value of \$246.40. We pray that God may use these.

Those who have good Christian books which they wish to donate to the Korean Bible College for the training of Christian workers in Korea, may send them to the Korean Evangelical Movement, Box 426, Athens, Georgia. Books may be new or secondhand. Do not send any literature of Seventh-Day Adventism or Jehovah's Witnesses or other false cults for they will be screened out and not sent to Korea.

There are many demands on our Free Literature Fund. We have a lovely letter from missionaries in Italy where we have just financed the printing of 100,000

## GARBC Reports Growth

The 27th annual conference of the GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES was held in the Veterans Memorial Auditorium in Columbus, Ohio, May 12 through 16. Over 850 voting messengers, non-voting messengers, and visitors registered from out of town, and the largest audience was 2,300. Forty-five churches were received into the Association, bringing the total of fellowshipping churches to 841.

Several found Christ as their personal Saviour as a result of the street meetings.

Two hundred missionary executives and missionaries on furlough were seated on the platform when the Association mobilized for missions, presenting "The Call of the Continents."

An intensive program of advance along every line of Christian endeavor was enthusiastically adopted by the Conference.

The 1959 annual meeting of the Association will be held in Rochester, Minnesota, June 22 through 26.

copies of "What Must I Do to Be Saved?" in Italian. Pray about the free literature work. Gifts may be sent for this work to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

## What's Right About Fundamentalism?

(Continued from page 1)

Scripture as the sole test of doctrine. Many schools and other Christian organizations have inadequate doctrinal platforms. The rising generation of young believers, ignorant of the historic antecedents of fundamentalism, is led to believe that fundamentalism is a bigoted and unnecessarily controversial approach to Christian faith. The result is the current trend to avoid the label for reasons foreign to the real issues.

### Historic Origin of Fundamentalism

The fundamentalist movement has its roots deep in the Protestant Reformation, and the fundamentalist movement as it is known today arose as a protest against liberal theology, with its denial of biblical inspiration, which swept over America after the Civil War. In 1877 a great prophetic conference was held in New York City, in which hundreds of ministers and thousands of laymen participated. The emphasis of the conference was on the imminent return of Christ in opposition to current postmillennial theology and skepticism which characterized liberal theology. Other conferences followed at Winona Lake and at Denver. In 1885, an important prophetic conference was held in Chicago which attracted ministers from all over the United States, and practically the entire clergy of the city of Chicago. These conferences aroused both liberals and fundamentalists. The liberals decried the conferences as divisive and destructive to Christian unity. They served, however, to alert the conservatives to the attacks of higher criticism on the authority of the Bible as the infallible Word of God, and to acquaint them with prophetic truth.

An important chapter in the history of fundamentalism was the publication of a dozen volumes entitled *The Fundamentals: A Testimony to the Truth*, undertaken in 1909. Over three million copies were printed and distributed to Christian leaders and laymen, mostly on a free basis and financed by Lyman and Milton Stewart, wealthy business men who were responsible for the founding of the Bible Institute of Los Angeles.

### Fundamental Leaders

Contributors to *The Fundamentals* were many outstanding Conservative scholars, and represented a large number of Protestant fellowships. Among them were James Orr of the United Free Church College of Glasgow, Scotland; W. H. Griffith Thomas, noted Anglican scholar; George L. Robinson of McCormick Theological Seminary (Presbyterian, U.S.A.); Joseph D. Wilson of the Theological Seminary of the Reformed Episcopal Church at Philadelphia; Andrew Craig Robinson of Ireland; George Frederick Wright of Oberlin College; Melvin Grove Kyle of Xenia Theological Seminary (U. P.); J. J. Reeve of Southwestern Baptist Theological Seminary, Fort Worth; James M. Gray of Moody Bible Institute; William G. Moorehead, President of Xenia Theological Seminary; Arthur T. Pierson and Arno C. Gaebel, noted Bible teachers; Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church U. S. A.; Benjamin B. Warfield of Princeton Theological Seminary; R. A. Torrey, who helped to edit the series; W. J. Erdman, Bible teacher; Charles B. Williams of Southwestern Baptist Theological Seminary; C. I. Scofield, editor of the notes of the famous Scofield Reference Bible; Bishop H. C. G. Moule of Durham, England; John Timothy Stone, ex-moderator of the General Assembly of the Presbyterian Church U. S. A.; Charles Trumbull, editor of *The*

*Sunday School Times*; G. Campbell Morgan, pastor of Westminster Chapel, London, England; Charles R. Erdman of Princeton Theological Seminary; A. C. Dickson, pastor of the Metropolitan Tabernacle Church; President E. Y. Mullins of the Southern Baptist Theological Seminary at Louisville; and a host of others. It should be clear, as indicated by these authors and their contributions, that fundamentalism was not an isolated movement of a few controversial malcontents, but that at that time it attracted a wide constituency.

### Doctrinal Issues

Doctrines included comprehended the whole field of conservative theology especially as it countered (Continued on page 5)

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## Incidents and Illustrations

(Continued from page 1)

money and (a third member of the gang) stood by as a lookout.

Q. How did you figure this out?

A. We saw movies of stickups with a getaway car, so we thought this would be easy.

Q. Why did you steal the guns? (Six members of the gang got 17 guns, including two sub-machine guns, in burglarizing a restaurant display case.)

A. John and I saw the movie, "Baby Face Nelson." We got the idea there. We figured we ought to have some machine guns for our jobs. (This, incidentally, is one of the movies specifically condemned by J. Edgar Hoover as having a poisoning influence on impressionable youngsters!)

Q. Where did you see this movie?

A. At the theater.

Q. That was a movie for adults only, wasn't it?

A. Yes, but we just paid our admission and walked in. Nobody asked any questions. (Notices in movie ads stating "Adults Only" are merely to lure the lustful into

the theaters, not with the idea of keeping the immature out!)

Readers of THE SWORD OF THE LORD will be interested to know that this boy came from a comfortable home located in a well-established residential section on Chicago's northwest side. Investigation proved his family was a church-going one and none of the usual delinquency factors such as alcoholism, marital problems, loneliness (he had six brothers and sisters), economic distress or school failure (he made good grades and was especially interested in mechanical things) were present. Perhaps the boy's mother keyed the cause when she sadly told authorities, "If I had this all to do over again, I would pay closer attention to my son's companions." Methinks it wouldn't have hurt to have given closer attention to where he went, taking special care to see that he absented himself from movie houses!

Perhaps it would be well to close this account with the final sentence in the newspaper's review of the Hoover editorial: "He urged parental supervision over the entertainment fare of children."

### The Baker's Dozen

The olden custom of early bakers in giving thirteen for a dozen originated in London in the first part of the 12th century during the reign of Edward VI. Folks who ordered a dozen cookies, for example, received thirteen instead of twelve. Modern bakers prefer to give twelve for a dozen and the old custom has been almost completely forgotten with the expression, "a baker's dozen," remaining merely as a figure of speech.

However, if you are bargain conscious, there is one Source from which you can still get a baker's dozen—and more! Luke 6:38 guarantees, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." God's measure is always "a baker's dozen and more" for those willing to put Him and His work first in their giving and in their living.

Evangelist Sumner can be seen and heard:

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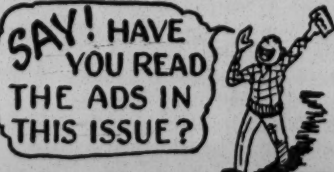


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# What's Right About Fundamentalism?

(Continued from page 4)

liberalism in theology. Many articles were written to sustain the Scriptures as the infallible Word of God, in answer to higher criticism. Another series of articles dealt with the deity of Christ and the doctrine of the Trinity. The great doctrines of sin and redemption, and the place of evangelism and missions occupied a number of the volumes. A section was devoted to Christianity in relation to modern thought in which evolution and non-Christian philosophy were refuted. Also considered was a series on "isms" including the Millennial Dawn movement (Jehovah's Witnesses), Mormonism, Christian Science, and modern spiritism. The production as a whole presented a solid exposition

of Christian truth and theology in answer to the ideologies attacking fundamentalism early in the twentieth century.

## Ecclesiastical Problems

The fundamentals of the faith became increasingly a controversial issue in some of the major Protestant denominations, especially in the Northern Baptist, Methodist Episcopal, Presbyterian U. S. A., Disciples of Christ, and Protestant Episcopal churches. Fundamentalists insisted that the pivotal doctrines of the faith were essential to vital Christianity and therefore demanded that these be made the test of orthodoxy, the standard by which admission to their respective denominations be

determined. Fundamentalism thus became a center of controversy and was opposed by liberalism, which denied that the Bible is the infallible Word of God.

## Defeat of Fundamentalism

In the great controversies of the twenties and early thirties, the fundamentalists were soundly defeated. A number of organizations were formed, the most prominent of which was the World Christian Fundamentalist Association, but these, too, served only temporarily to stem the tide and soon passed out of existence as influential movements. Much of the controversy centered on a five-point statement of doctrine originally formulated by the Niagara group in 1895. Presented in this statement were the fundamentals for which universal Christian acceptance was demanded, namely, (1) the inerrancy of

the Scriptures, (2) the deity of Christ, (3) the virgin birth of Christ, (4) the substitutionary atonement of Christ, and (5) His physical resurrection and future bodily return. The liberals usually regarded these fundamentals as not necessary to essential Christian faith and not a proper test of orthodoxy.

## New Fundamental Fellowships

Because of the serious nature of the doctrinal controversy, it was inevitable that schisms occur. Liberals and fundamentalists disagreed on vital points, and other issues and personalities were dragged into the conflict. Out of the Northern Baptist Convention, the Conservative Baptist and the Regular Baptist groups were formed. Among the Presbyterians, the Bible Presbyterians and Orthodox Presbyterians came into being. Thousands of ministers and congregations became independent, some forming new fellowships such as the Independent Fundamental Churches of America. In the South, many churches left the Southern Baptist Church and joined the Fundamental Baptist movement. The majority of churches, however, retained affiliation with the old denominations.

## The Decisive Issues

The fundamentalist controversy was divisive. The question was: Were the famous five fundamentals, sometimes coupled with other important doctrines, essential to Christian testimony? Could a denomination be divided on these issues and still remain intact? Not everyone agreed. Fundamentalists generally were convinced that agreement on these central doctrines was essential, the *sine qua non* of spiritual unity. Those who did not hold these essentials should be excluded from fellowship. Liberals flatly contradicted this point of view. To them, the fundamentals were only one point of view, and not in keeping with modern scholarship. Liberals did not believe that the Scriptures were infallible. They considered the deity of Christ debatable or at least subject to definition unacceptable to fundamentalists. They considered the virgin birth an impossibility. Substitutionary atonement was to them one of many possible theories about the death of Christ and objectionable to human reason. While they believed in life after death, they stumbled at the idea of a literal resurrection and questioned whether it was demonstrable that Christ Himself was raised from the dead.

Many found themselves caught between the fundamentalists and the liberals, not agreeing entirely with either extreme. For instance, some would accept the deity of Christ but not the infallibility of the Scripture. The greatest dif-

ference of opinion, which continues to the present day, was where to draw the line in the matter of fellowship. Some felt there should be a large degree of tolerance even on essentials. Fundamentalists generally insisted that tolerance extend only to minor doctrines, not to the great fundamentals of the faith. The controversy, which was doctrinal in its beginning, rapidly became an ecclesiastical conflict.

## The Famous Five Fundamentals

In the light of this historical context, what is fundamentalism? It is essentially a doctrinal position. Fundamentalism takes its stand on the great fundamentals of the faith. To be considered a fundamentalist, one accepts the famous five fundamentals. He believes in the infallibility of the Scriptures as written by the original authors and inspired by God. Most fundamentalists believe that the Scriptures which have come down to us, though copies of the originals and having numerous textual problems, are nevertheless for all practical and theological purposes essentially the same documents as the originals. The Bible is therefore the very Word of God, having the authority, accuracy, completeness, and the infallibility of a document written by God Himself. Fundamentalists further believe in the absolute deity of Christ as the eternal God who became man. They deny that man as the object of divine creation is divine in the same sense that Christ is divine. Jesus Christ is uniquely the very Son of God with all the attributes of God. Coupled with this doctrine is belief in the virgin birth. Christ had no human father but was conceived by the Holy Spirit, and therefore born of the Virgin Mary. His conception was a stupendous miracle just as presented in the Bible.

While all fundamentalists do not use the same terminology to define the death of Christ as substitutionary, a true fundamentalist insists that Christ died for sinners, that He bore the sin of the whole world on the cross, and in so doing He accomplished eternal redemption for all who believe in Him. They deny, therefore, the liberal concepts that the death of Christ was merely a martyr's death, only an act of devotion, or an unfortunate mistake. Christ was indeed the Lamb of God offered in atonement for the sin of the whole world. His sacrifice was substitutionary, for He died in the sinner's place and bore the righteous judgment of God upon the sinner.

Fundamentalists are all agreed on the literal resurrection of Christ. The tomb was empty. The same body which hung on the cross was raised from the dead and transformed into a resurrection body. In like manner, fundamentalists believe in a literal return. The same Jesus Christ who ascended from the Mount of Olives will return.

## Other Important Fundamentals

Fundamentalists characteristically hold other great truths as precious and for the most part essential in addition to the five fundamentals. Fundamentalism normally includes realistic doctrines of sin and human depravity originating with a historic person, Adam. The biblical doctrine of creation, as opposed to organic evolution, is considered essential. Though organic creation is not dated in the Bible, it is considered more recent than in non-Christian theories. The miracles of Scripture afford no difficulty to the fundamentalist who accepts a supernatural, omnipotent God. The majority of fundamentalists were premillennial as the prophetic conference movement made clear. Some organizations within fundamentalism were exclusively premillennial. However, numbered with the fundamentalists were scholars like Gresham Machen and B. B. Warfield who were not premillennial. All fundamentalists agree, however, on the pivotal five doctrines.

## Fundamentalism vs. Evangelicalism

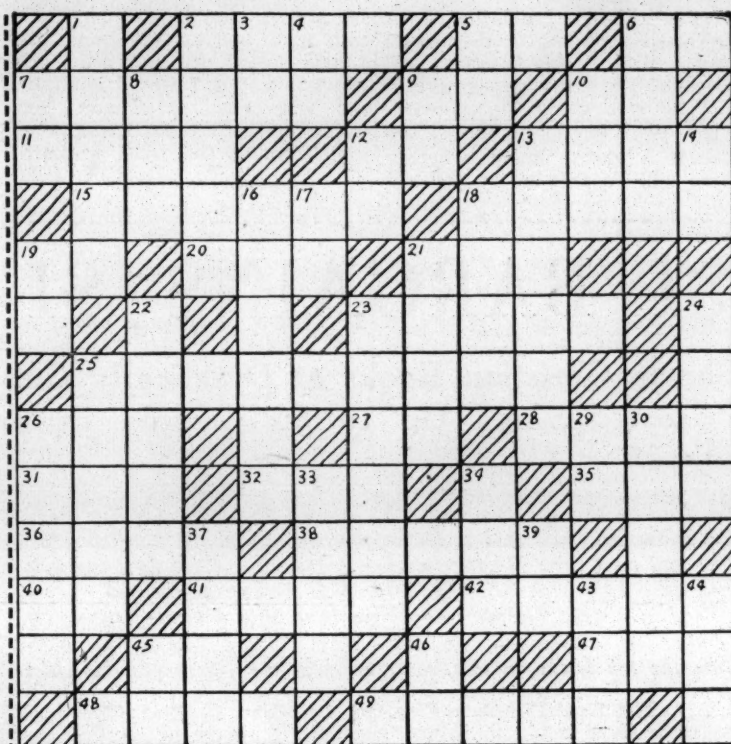
Many evangelicals believe the-

(Continued on page 6)

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## Peter Tries to Walk on the Water

Matt. 14

### CLEWS ACROSS

- 1 Exclamation
- 2 "Lord, if it be . . . , bid me come"
- 5 "Ship was now in the midst . . . the sea."
- 6 You and I
- 7 "Were troubled, saying, It is a . . ."
- 9 "And . . . the fourth watch of the night"
- 10 Votre Eminence (abbr.)
- 11 The Majagua (tree)
- 12 "And . . . said, Come."
- 13 "When he saw the . . . boisterous, he was afraid."
- 15 and 18 across—"Why are ye fearful, O ye of . . . ?" (Matt.)
- 19 "He saith unto them, It . . . I" (John)
- 20 Hoghead (abbr.)
- 21 Telegram (abbr.)
- 23 Roused from sleep
- 25 Why
- 26 A Levite, . . . 1 (Num. 3)
- 27 Recording Secretary (abbr.)
- 28 "When Peter was come . . . out of the ship"
- 31 Dined
- 32 Yes
- 35 Hobby
- 36 Country in South America
- 38 Old form of "did"
- 40 Senior (abbr.)
- 41 Require
- 42 "He cried, saying, Lord, . . . me." (pl.)
- 45 "Immediately the ship was . . . the land." (John)
- 47 A compass point (abbr.)
- 48 Same as 2 across
- 49 Peter began to . . . that he could walk on the water.

### CLEWS DOWN

- 1 Gems
- 2 "Of a . . . thou art the Son of God."
- 3 Hawaiian Islands (abbr.)
- 4 Old Testament (abbr.)
- 5 "They see Jesus walking . . . the sea." (John)
- 6 "Jesus . . . unto them, walking on the sea."
- 7 Southbound (abbr.)
- 8 Grandson of Benjamin (I Chron. 7)
- 9 Indian Empire (abbr.)
- 10 Number of Psalm beginning, "O Lord my God, in thee do I put my trust."
- 12 Same as 12 across
- 13 "He . . . on the water, to go to Jesus."
- 14 Deadhead (abbr.)
- 16 "Rowed about five and twenty or . . . furlongs" (John 6)
- 17 London Docks (abbr.)
- 18 "And they cried out for . . ."
- 19 "And . . . was now dark" (John)
- 21 One and one (pl.)
- 22 "Be of good . . ."
- 23 "It is I; be not . . ."
- 24 "Immediately Jesus stretched forth his . . ."
- 25 "Bid me come unto thee on the . . ."
- 26 Slip gradually downward
- 29 "The sea arose by reason . . . a great wind." (John)
- 30 "Tossed with . . ."
- 33 Paradise
- 34 Beast of burden
- 37 "Straightway Jesus spake . . . them, saying"
- 39 Territorial Army (abbr.)
- 43 Short for veteran
- 44 "When the disciples saw him walking on the . . ."
- 45 Exclamation of relief
- 46 "And beginning . . . sink, he cried."

Free!

with a correct entry for  
Puzzle Number 26

## All Satan's Apples Have Worms

By Evangelist John R. Rice



Here is a red-hot evangelistic sermon seething with a goodly portion of the emotion and enthusiasm which swayed the crowd as the author preached it in the Public Music Hall at Cleveland, Ohio, during the "Christ for Cleveland" campaign. Recorded here word-for-word just as it fell from the passionate preacher's lips, this message will stir you with holy conviction in acknowledging the truth that sin does not pay, that no matter how tempting may be the Devil's lure, the cold steel of judgment's hook will snare your soul if you strike at his bait.

Interestingly, uniquely, skillfully, the author has used Christ's famous story of the prodigal son to show the sure sadness and eventual shamefulness of sin. Acknowledging that Satan does have some beautiful allurements, Dr. Rice proceeds to show the many worms in those attractively appearing apples. The message closes with a strong scriptural appeal to throw away Satan's apples and accept the wonderful, wormless fruit fresh from the garden of God. This booklet is ideal to place into the hands of young people and unsaved friends.—Reviewed by Evangelist Robert L. Sumner.

## THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.
3. In order for you to receive the book, *All Satan's Apples Have Worms*, your entry must be postmarked by midnight, July 7, 1958. If your paper arrives after the deadline date, YOU MUST place

the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 26 will appear in the July 18 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

## Answer to Puzzle No. 23

AND HE SAID O  
N APED ENS WT  
O SEA OE TSAH  
I HAD IS STE  
NO C UNTO HER  
TIME DT WUR  
LA WOMAN NT  
S NO ESSD O  
THY SINS ARE  
OO FAITH TEAR  
OUTER ER DG  
DS EDOM AS LO  
EAT FORGIVEN



## What's Right About Fundamentalism?

(Continued from page 5)

logically all the fundamentals of the faith as outlined by the fundamentalists. What is the difference, then, between an evangelical and a fundamentalist? Undoubtedly not all will agree on the exact character of the distinction. It is clear, however, that most evangelicals do not want to be considered fundamentalists. Many evangelicals today are glad to be done with the old, controversial type of fundamentalism. The new designation of *evangelical* has a warm and human sound. It is nonoffensive. It is much more flexible in its theology. It

fundamentalists. Instead of debating the theology involved, fundamentalists themselves have been attacked. Fundamentalists have accordingly been accused of being intolerant, bigoted, reactionary, devoid of the love of Christ, and unscholarly. Controversy over doctrinal matters has itself been labeled unchristian, and fundamentalists have been charged with disloyalty to their denominations and guilty of schismatic tendencies. Loyalty to a denomination has been considered more important than theological belief. It should be clear to an impartial

"Unless I had believed,"

I had fainted, long ago,  
So buffeted by whelming seas,  
With treach'rous undertow;  
I dare not think what might have been  
"Unless I had believed."

"Unless I had believed,"

I could not have won the fight,  
Too many and too fierce my foes  
To have withstood their might;  
They would have torn me limb from limb,  
"Unless I had believed."

Now that I have believed,

Are my feet upon the Rock,  
My soul established, strong, secure,  
To brave the earthquake shock;  
What tragic loss, what black despair!—  
"Unless I had believed."

—T. O. Chisholm.

does not require separation from denominational organizations which no longer require belief in the famous five fundamentals. In fact, it offers some ground for fellowship with modern liberals and does not at once label one as opposed to the contemporary historic and critical study of Scripture usually identified with biblical scholarship today. An evangelical is free to believe all that fundamentalists believe theologically (cf. "The Nature of Evangelicalism" by Vernon Grounds, ETERNITY, February, 1956); or if he prefers, he can deny all the fundamentals and still claim the same name, as does Cecil John Cadoux in his *The Case for Evangelical Modernism*. In a word, the designation *evangelical* only declares one in favor of the evangel, or the Gospel, but it does not in itself define the term theologically. Its meaning depends upon the one who uses the term. Many evangelicals today hold the same beliefs as the older fundamentalists, but many others claiming the same name do not.

### Criticism of Fundamentalism

It is the fashion today to criticize fundamentalism. Few modern writers have much to say commending fundamentalism as such, even though they are conservative and evangelical in belief. It is undoubtedly true that fundamentalism as a movement had its faults. Important as is theological orthodoxy, it is clear that orthodoxy is not enough. Doctrine must be lived as well as believed. Fundamentalists have inevitably been controversialists, since historically they have fought the tide of liberal theology. Those who dislike controversy naturally turn away from fundamentalism. It must be admitted that some fundamentalists have used questionable methods. They have attacked persons instead of beliefs, and have made sweeping accusations which were only partly true. Controversies on major theological issues have sometimes degenerated into squabbles over technicalities.

Most of the accusations against fundamentalism, however, are unfair and are deliberate attempts on the part of liberals to misrepresent the real issues. Practically all the common criticisms of fundamentalism originated in the liberal camp. The technique of liberals has been to avoid theological argument in controversies with

mind that the liberals have been just as guilty of these attitudes while supporting their own point of view. Once in ecclesiastical control, the liberals have often forced fundamentalists out of their fellowships and have been just as intolerant of fundamentalism as the fundamentalists have been of liberals. The present-day attitude of some evangelicals to condone the practice and doctrine of liberals, and to condemn unsparingly the fundamentalists is hardly justified by the cold facts of the history of the church during the last fifty years.

### Shall We Abandon Fundamentalism?

The abandonment of fundamentalism which seems to characterize our day is a tragic error. After all, the fundamentals are important and vital to Christian faith. Little if anything is gained by fleeing to the term *evangelical*, and it is feared that much is lost. The unfortunate and controversial aspects of fundamentalism should not cloud the real issue that it is impossible to dodge the sword which cleaves asunder those who believe the Bible to be the Word of God and those who do not. The mistakes that fundamentalists have made have not changed the essential fact that Christianity, apart from the fundamentals, ceases to be biblical Christianity. The ambiguity which continues to surround the term *evangelical* opens the door for much doctrinal compromise and confusion. In modern literature, the term *fundamentalist* carried with it a clear historic and theological meaning, while the term *evangelical* lends itself to manipulation by the modern liberal, confusing both laity and clergy.

The fundamentals of Christian faith continue to be based upon inerrant Scripture, upon the deity of Christ and His virgin birth, upon His substitutionary death upon the cross, and His bodily resurrection and future literal return. These are unmistakably the fundamentals. Biblical faith is much more than an undefined evangelicalism. Perhaps we need a new term. Until such is devised, however, let us not dodge our sacred responsibility to stand squarely on the fundamentals of Christian faith revealed in the infallible Word of God.

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## Why Do Men Continue . . . in Sin?

(Continued from page 1)

sin is? Is there a man here this evening who doesn't know it is wrong to drink, wrong to violate the Sabbath, wrong to live in neglect of his Christian duty? Do you plead ignorance of the nature of sin? The world stands convicted at this point.

You let a member of the church do wrong, and you are the first one to see it. You let my foot slip, and you are the first man to see it and talk about it. And your criticisms upon the life of the Christian people are an everlasting demonstration that you know what right is, and that you know what wrong is. You know there is a vast difference between the way we look at men in church and out of church. The world expects something of a man in church. I am glad it does. The world doesn't expect much of you, and if it did it would be very much disappointed.

Here is the difference between a member of the church and a man out of church. The member of the church is a white piece of canvas, and if anything is sprinkled upon him it makes a spot easy to discern. But that old sinner is a black, dingy piece of canvas, and you can just take anything and rub upon him, and it doesn't show at all. You let me go into a barroom and take a drink of whisky, and it would be wired all over the country, and read in every newspaper at the breakfast table tomorrow morning. But you go in and take a drink every morning, and nobody notices you. This is the difference between a gentleman and a vagabond.

You let me go out on the streets and profane the name of God, and it would be flashed across the world, "Jones is in the city, swearing." But you can swear every day, and nobody notices you. Nobody expects any better of you for it. That is the difference between a gentleman and a vagabond.

I thank God I have lived to see the day in my state when nobody will swear or drink whisky but vagabonds. You don't like that? Do you? I don't blame you. I would not either. Fifteen years ago I would have felt very much insulted if I heard a preacher say that. The truth is the same now that it was then, but, oh, what a different fellow I am now from what I was then! Drinking is the habit of a vagabond, and profanity is the habit of a vagabond; and if you will be profane and swear, you lack that much of being a gentleman. No gentleman will profane the name of God, and whatever else you lack, I am sorry to say that many of you come that much short of being a gentleman.

Ignorant of the nature of sin! Will you say you don't know your life is wrong? Every man answers back and says: "That is not my excuse. I know what right is, and I know right is right. I know what wrong is, and further than that, I know wrong is wrong."

### Do You Know the Consequences of Unforgiven Sin?

Then we stop here and ask you this question: Is there any man who says, "The reason I live in sin is because I don't know what the consequences of a sinful life are"? I know, forsooth, because this nineteenth century is wicked, there is a Hell. I heard a minister say once, "Science is going to demonstrate that there is no Hell." Said I, "When that delegation comes back I want to be on hand when they report." Science knows as little about Hell, and what is in Hell, as science knows about the birthplace of God.

The biggest fool I know is that fool who gets into the biggest, broadest way to Hell, and stops by the way and tries to persuade

men there is no Hell. The biggest fool is the man who spends his life in arguing that there is no Hell, then lies down in Hell forever, realizing that there is one. You poor dunce, what do you know of what is down there?

Did you ever attend a Universalist meeting? I was at a Universalist meeting one day, and that day all the red-nosed drunkards and gamblers and rascals of the town had the front seats and amen corners. All I want to know of a preacher is, Who has got the amen corners?

God pity you living in sin. What is to become of you? Let this Book speak out, and this is the only Book that says anything of the other side of the tomb. I will keep to this Book until you find us something better, for this Book says that "the wicked shall be turned into Hell, and all the nations that forget God." I believe in a bottomless Hell, and I believe that the wicked shall be turned into Hell. I do believe that the righteous have hope after death, and eternal life is the legitimate end of a born-again man. I mean to say that God will not punish a single person except that he is a sinner unrepentant.

Do you think there is fire there? I don't know whether there will be any before you get

there, unless you take something with you to burn you through all eternity. Every sinner carries his own brimstone with him. No sir, that man says he knows the legitimate end of a sinful life is Hell; and if you will tell me how long sin will last, I will tell you how long Hell will last.

### Are You Wickedly Indifferent to the Danger of Hell?

"It is not because I am ignorant of the nature or consequences of sin that I continue in it," may be your reply to my question. Then what is it? Are you indifferent to the results? Oh, how many men meet truth without a tremor in their muscles. When a man reaches this point, when you can't move him with truth, he is immovable.

What stolid indifference we meet on all sides! Men know their life is short, and that they may be in their coffins before tomorrow evening's sun, yet they are indifferent to their condition. "Indifferent?" You say, "I know what preachers think of me, and neighbors think of me as indifferent, but down in my heart I think and feel more than anybody has discovered. I have gone home from church with my Christian wife, her arm in mine, and I have heard my soul beat with conviction, but I would not have my wife hear it. Thank God, wherever else I went, I was never indifferent to the great truths of

(Continued on page 7)

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## Why Do Men Continue . . . in Sin?

(Continued from page 6)

eternity. No, sir; it is not indifference. I look as if I were, but I am not."

### Does Stubborn Recklessness Keep You From Repentance?

Then, we ask, Is it recklessness? Is it because you know the truth and will dare the truth? Is it that? Recklessness is a poor thing in any world. Oh, how reckless some men are! We see that Alpine hunter as he walks on the narrow paths, with precipices on both sides. He realizes his risk, yet he walks on across the path, while the very dog that walks behind him will wince and turn. I have known men who seemed to be so reckless that they were unwilling to live on to their threescore years and ten, and lie down and die in the natural order of things.

I see them at twenty years of age begin to drink, and they drink on until thirty years of age. They know they are about gone. "One year more, just twelve months, is all I can last," they say. Yet the poor fellow goes on, and seems to be grieving for damnation. And I see him walk out on the street, all besotted with whisky, and pick a quarrel with a friend, and that friend shoots him down, and he leaps from the sidewalks of the city into Hell. God pity you! After all that has been said and done you will go, within twelve months, to a drunkard's grave! Forty years old, and before you are forty-one you will fall into a drunkard's grave! How is it?

Recklessness! You say, "I know wrong is wrong, but I won't heed it. I curse publicly. I drink openly. I sin with a high hand." God

pity you! If I were going to sin I would crawl off in some dark corner and never let my example be seen to lead on any others. How reckless poor humanity is at times concerning the truth! It hurries on to the edge of the precipice, and stands and shudders but a moment, then makes a leap, from which there is no recovering forever.

"No, sir, it is not recklessness!"

### Are You, Then, Satisfied in Sin?

Then I stop and ask you this question: Is it because you are satisfied in your present condition? Thank God, no man was ever satisfied with himself as a sinner. Twenty-five years of the gall of bitterness and the bonds of iniquity have persuaded me that no man would ever be satisfied with himself as a sinner. Like the rough sea, you have no rest. You are devoid of peace within your breast. Thank God, He will not let a sinner lie down and sleep on his way to Hell.

"No, sir, I am not satisfied with myself."

And when those innocent children throw their lovely arms around your neck and look up in your face, in all the innocence of their nature, you say, "Of all the women that God ever gave children to, I am least calculated to lead them to God and everlasting life."

"Satisfied with myself? No, sir. Nobody can say that away from God and on his way to perdition."

### Do You Deliberately Avoid Considering Your Danger?

Then we will ask again, Is it because of your inconsideration? I know sometimes a man will look at a thing and then look off. Do you know what barrooms are for, and billiard tables, and cards, and dances? They are tricks of the Devil to keep your mind off of yourself. Sometimes men get conviction of the divine Spirit, and

they will go and dance it off; drink and swear and gamble it off. God pity a man who has convictions and will dance and curse them away; convictions that a lost spirit would give the world if he could have. If the Devil can keep you busy all day in your store and make you dance yourself to sleep, he has got you pretty safe.

There are members of the church that rent houses for barrooms. You are a joint stock owner of that, thing, and if you can tell me how a man of God can be a joint stockholder in a barroom, then you have explained to me one of the profoundest mysteries of moral science. Every man belonging to a club is a joint owner of that barroom. I have been expecting some of the high-bred gentlemen to come forward and defend the club. If I had such a nice thing I would just hire newspapers and defend it. And I will tell you that no barroom, that no deck of cards, can be defended in Heaven, on earth, or in Hell. You could not hire a decent idiot to sail into me on that question. I suppose some of you are mean enough to sail in, but you have too much sense. I can associate with members of the church who belong to a club which serves drinks, but when you set in to defend it, I would not wipe my feet on you. I am perfectly willing to give you all the time that I am not engaged in preaching.

"It is not because I am satisfied with my present condition. It is not because I won't think. I have thought, but doubts arise about these things."

Is it because you are leading a sort of compromise life? Do you say, I am going to be religious after a while. There is not a lost spirit in Hell that has not said the same thing. You are going to be saved tomorrow. All that is within you, between you and eternal despair, is your heart that beats, and if that heart stops beating you are gone forever. "No," you say, "it is not because I am leading a compromise life."

### Are You Sleeping the Doped Sleep of Death?

Is it because a spiritual apathy has taken possession of you? Oh, how men sleep over their eternal interests! A man sleeping on the edge of a precipice, and he may go over forever! The wife of Mr. Rogers, of Marietta, Georgia, was indisposed one morning. He sent a servant down street for quinine, and when he returned with it, his wife took the prescription, mixed it and swallowed it. She then went to the door and said, "Husband, that was not quinine I took just now." He ran hurriedly to the drugstore. "What is that you sent my wife?" And the doctor answered, "I have sent enough morphine to your house to kill a dozen persons. I did it by mistake."

He ran back and got another physician and they went to his house and commenced to administer emetics. A death-like stupor came over her, and she turned to her husband and said: "Please, sir, let me go to sleep." "Oh, no, if you go to sleep you will not awaken this side of eternity." They walked her up and down the floor, threw cold water on her face and continued to administer emetics. Again the death-like stupor seized her and she said: "Please, sir, let me go to sleep five minutes." "O wife, if you sleep five minutes you will never waken up again." And they worked and wearied, until four hours passed away, and then the doctor said, "Now we have saved her."

I have seen thousands with that death-like stupor upon them, and they say, Just let me sleep these last precious verses through, and as the last note dies away they are asleep, and when they awake they will open their eyes in Hell. God pity a man that will sleep his eternal interests away.

### Have You Faced That Carnal, Perverted Will Which Keeps You From Christ?

You say it is not ignorance as to the nature of sin; it is not the consequences of sin; it is not because you are leading a compromise life; nor because of inconsiderateness; nor because you are sleeping through your interests. Is it because you have a conquered peace that defies all the batteries of Heaven?

Bishop Pierce was preaching at a camp meeting in Georgia, and among those attending there was a man not a Christian. He was an old man, and sat out in the straw in front of the bishop. The bishop said, when he sat down, "Something said to me, 'You are preaching the last awakening sermon that man will ever hear,' and the good power came to me, and I turned it upon the head of that old sinner." He sat and turned and twisted in his chair, and bit his lips, and when the bishop quit preaching he got up, went to his cottage and barred the door, fastened the window, and prostrated himself on his face.

By and by his wife came and knocked for admission, and the only answer she received was the groans of her husband. She looked through the cracks of the door and saw him prostrated on his face. She went back at 3 o'clock and he was in the same position. At sundown the battle was going on; at 12 o'clock that night the contest was still going on, waxing hotter and thicker, but grander in its results than the battles of Waterloo, or Gettysburg, or any battle that earth ever saw. At sunrise the next morning it continued, and at 9 o'clock it yet went on.

At 1 o'clock the wife was standing opposite the cottage, and she saw the door fly open and she ran up to him. She could tell by the cold marble of his countenance that he had conquered. Yet it took him twenty-five hours to do it. That old man lived and died, but he did not have to fight any other battle.

You have got to surrender to God this evening. The Hell-spirit is here, and you have got to expel this spirit out of your heart. It may not take you twenty-five hours; it may not take you twenty-five seconds to fight the last battle. How long will we go on in sin? How long will God forbear? Where does hope end, and where begin the confines of despair? Will you take the step

this evening from which there is no recovery?

In Ecclesiastes, chapter eight, eleventh verse, is the logic of damnation. Because sentences are not speedily executed; because justice does not crush you down immediately, are you to go on to ruin? Because there are ten years between me and eternal punishment, shall I spend these ten years in sin? Because God is good, shall I keep on in wickedness?

If that drunken man knew that in his next drunken dream God would send him to Hell; if that profane swearer knew that the next oath he swore God would send him immediately to Hell, they would not drink or swear any more. Don't think because the sentence is not speedily executed you can keep going speedily on. God help every one of us this evening! I recollect that day in my experience when I could look my precious wife in the face and say, "I have drank my last drop, wife." I recollect when I could look my friends in the face and say, "I have sworn my last oath."

Don't put it off any longer, until you are gray-headed. Choose you this day whom you will serve. If I were a young man I would want to be a Christian. If I were an old man I would want to be saved. If the Spirit of God in Christ had always been cruel to me, I would serve Him for what He was to my mother. Oh, how good He was to her! How He charmed her to His loving heart, and how sweetly she died! If Christ had always been cruel to me, I would love Him for what He was to my precious father. I would love Him for what He is to my precious wife and children. I will love and praise Him forever for what He has done for me and mine.

—The End—

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